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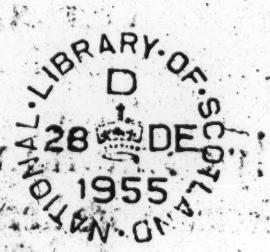
# A Chryftall Glasse FOR Christian WOMEN.

Containing a most excellent Discourse of  
**The Godly Life and Christian Death of**  
**Mistris KATHERINE STVBS,** who departed this  
life in Burton vpon Trent in Staffordshire,  
the fourteenth of December.

With a most heauenly confession of the Christian faith  
which shee made a little before her deuouring; & also a most  
wonderfull combat betwixt Samson & the Philistines  
to be printed in letters of Gold, and sette in  
in the Table of euerie Chappell.

Setdowne word for word as shee spake  
therin, by PHRIPPS.

Blessed are the dead that die  
out of the labours of men.





A  
CHRYSTALL GLASSE  
for Christian Women : wherein  
they may see most wonderfull and rare ex-  
amples, of a right vertuous life and Christian  
death, as in the discourse following  
may appear.



Alling to remembrance (most Christi-  
der) the small end of mans tra-  
vaille, which is to glorifie God, and to edify  
in the way of true godlynesse, I thinke it  
my duty, as well in respect of my selfe,  
in regard of the other, to passe over  
and wonderfull example, of  
life, and Christian death, of Mistrisse Katharine  
whilst she lived, was a mirrour of womannes  
perfection, and when she was bring-  
ing dead, is a perfect patterne of true Chri-  
stianitie. She was the daughter of a  
descended of honest and wealthy  
borne divers offices of worshippe  
whom he laved in great account, and  
his dayes: he was zealous in the fa-  
gion. Her mother was a Dutch  
wise, of a singular godly minde, and  
most adorne her, shewing her  
This was  
yeares, if  
this Katharine  
had best shew  
the world  
her

Her p[re]cious  
toge

## The Godly Life

with whom shee liued fourte yeares and almost a halfe, very  
honestly and godly, with rare commendation of all that  
knew her, as well for her singular wisdome, as also for her  
modesty, courtesie, gentlenesse, affability, and god govern-  
ment: and aboue all, for her seruent zeale which she did  
bear to the truth, wherein she seemed to surpasse many:  
In somuch, as if she chanced at any time to be in place where  
either Papists or Atheists were, and heard them talke of Re-  
ligion, what countenance or credit soever they seemed to bee  
of, she would not yeld a iot, or give place to them at all, but  
would most mightily iustifie the truth of God against their  
blasphemous untruths, and conuince them, yea, and con-  
found them by the testimonies of the word of God. Which  
thing how could it be otherwise? For her whole heart was  
beate to seeke the Lord, her whole delight was to be conuer-  
tised in the Scriptures, and to meditate vpon them day and  
night. In somuch as you could seldom or never haue come  
into her house, and haue found her without a Bible, or some  
other godly booke in her hand. And when as she was not rea-  
ding, she would spend her tyme in conferring, talking and  
teaching with her Husband of the Word of God, and of  
Religion: asking him, what is the sense of this place, and  
what is the spirit of that? how expound you this place, and  
how expound you that? what obserue you of this place, and  
what of the other? so as she seemed to be ranished with  
the same spirit that David was, when he said, The zeale of  
thy house hath eaten me vp.

Her loue to  
the word of  
God.

## of Katherine Stubs.

cōtempt and disdaine of others. Wher her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to playes or Enterlades, nor to any other passe-times or disports whatsoeuer: neither was she gitten to pamper her body with delicate meats, wine, or strong drinke, but rather restraine them altogether, saying, that she would eat to live, and not live to eat. And as she excelled in the gift of sobrietie, so she surpassid in the vertue of humilitie: for it is well knowne to driers yet living, that she utterly abhorded all kinde of pride, as well in apparel as otherwise. She could never abide to heare any filthy or unseemly talke of fruilitie, bawdery or uncleannessse, neither swearing, nor bussing, cursing nor bannynge, but wold reprove them sharply, shewing them the vengeance of God due for such vices: what is more, there was never one filthy, uncleane, bawdy, or unseemly word heard to come forth of her mouth, neither once to curse or ban, to sweare or blasphemie God, any man, or of way, but alwaies her speeches were such, as bold might glorie God, and minister grace to the hearers, as the apostle speaketh. And for her contversation, there was never any man or woman that ever opened their monches against her, or that ever did or could accuse her of the least vices of dishonesty, so contentedly she lived, and so circumspectly she walked, eschewing even the outward appearance of euill.

Againe, for true loue and loyalty to her husband and his friends, she was (let me speake without shame) the rarest Paragon in the world: for she would never dissuade her husband to be beneficall to any man, but she would rather persuade him to be merciful to them. If she saw her husband to be heavy or pensive, to make him merry: If he were heauy or pasty, to please him: so wisely the widdow Katherine Stubs, she would never contrarie her husbands counsell and commandement, but alwaies take to performe it. So

Her inc-  
grity of life.

Her de-  
mocrac-  
tive cur-  
towards her  
husband.

## The Godly Life

Her little  
care of the  
world.

Her pro-  
phesy of  
her death.

Her deliv-  
ery of child.

Her sick-  
nesse.

world are two contraries. Christ biddeþ me, Loue not the world, nor any thing in the world ; affirming that if I loued the world, the loue of the Father is not in me. Againe, Christ biddeþ me, first seeket the Kingdome of heauen, and the righteousness thereof, and then all these worldly things shall bee giuen to me. Godlinesse is great riches, if a man be content with that he hath. I haue chosen with god Mary the better part, whiche shall never be taken from me. Gods treasure ( shae would say) is never drayne dry. I haue enough in this life, God make me thankfull, and I know I haue but a short time to liue here, and it standeth me vpon to haue a regard to my saluation in the life to come. Thus this godly young Gentlewoman lieth on her course three or fourre yeares after she was marries. At which time, it pleased God that she conceiued with a manchilde; after which conception, she would say to her husband, and many other her god neighbours and friends, me thinke, not once nor twice, but many times, that she shold never beare more childefren, and that childe shold be her deeth, and that she shold liue but to bring that childe into the world: which thing no doubt was reuealed unto her by the spirit of God: for according to her prophecie so it came to passe.

At the time of her account being come, she was delivered of a manchilde, with as much speed, and as safelie in her husbands iudgment as any could be. And after her delivery her strenges lo stong, that she was able within fourre or five dayes to lay in her bed, and to walke up and downe within a foornight after to goe abroad in her chamber well and past all danger, as every man shold ffeare. And shortly vpon this sudden recovery, it hapned that she againe with an exceeding hot and burning feare, in which she languished for the space of two moneths. During all which time, she was not suffered to liue one hour together, but that the husband serued her (which was a wonderfull thing, sense, and reason) in all her wantes thereabout, and did all thinges for her.

## of Katherine Stubbcs.

sentences were never out of her mouth: I desire to be dissolved & to be with Christ: And, O miserable wretch that I am, who shall deliver me from this body subject to sinne: Come quickly Lord Jesus, come quickly: Like as the hart desireth the water springs, so doth my soule thirst after thee, O God. I had rather be a doore-keeper in the house of my God, than to dwell in the tents of the wicked: with many other heauenly sentences, whiche left I should seeme tedious, I willingly omit. She would alwayes pray in sicknesse, absolutely that God would take her out of this miserable world. And when her husband and other would desire her to pray for her health, if it shalbe the will of God: she would answer, I beseech you all, not that I should live, for I thinke it long to be bathed in Christ is to me life, and death is to me shame: the day of death is the birth-day of everlastynge life. I cannot enter into life but by death, shalbe her desire for death.

I know and am certaintely perswaded by the word of God, that the sentence is given already by that same Christ in the high court or parliament of heaven, that I must now depart out of this life, and therefore I have desired me that I might live here, but with more strength and patience to perseuerre in the service of my God, up mine eyes in the iustifying faith of Christ. Sometimes shal she speake such words as these, sometimes very audibly, threding her fingers together: O my God, am I not now? O my god God, am I prepared: O receive me now, thy messenger death to take me, thy messenger to bring me, O send thy Angels to take my body, my body is nothing else but thy body, O send thy holy Angels to bring me to the Kingdome of heaven. She were in a fainting fit when she spake these words, but recovered her selfe againe, and continued to saye,

## The Godly Life

Her glorious visions.

Her request  
to her  
Husband  
for the  
bringing  
to other  
titles.

Her happe-  
nes to the  
world.

Sweet smiling, and sometimes into a most hearty laughter; her face appearing right faire, red, amiable, and lonely, and her countenance seemed as though she greatly rejoiced at some glorious sight. And when her husband would aske her why she smiled and laughed so; She would say, D if you saw such glorious and heavenly sights as I see, you would rejoice and laugh with me: say I see a vision of the joyes of heaven, and of the glow that I shall gae unto: and I see infinite millions of Angells attendant upon me, and watching ouer me, ready to carry my soule into the Kingdome of heaven. In regard whereof he was willing to forlacke her selfe, her husband, her childe & all the world besides: And so calling for her which the nurse brought unto her, she tooke it in her arme, and blessed it, and said: God blesse thee my sweet babe, & let him be in heire of the Kingdome of heaven: and kissing it delivered it to the nurse, with these words to her husband standing by; Beloved husband, I bequeath this my childe unto the Lord, he is no longer mine, he is the Lords and he will have him, you, and all the world, yea, and all creatures, and esteeme all thibgs but dung, that I have in this world, and thinke on me, and on Christ: and I pray you sweet husband, to take care of my childe in god letters, in learning and discipline, and to see that he be brought up and instructed in the religion.

In the mean while, she espied a little puppy, or dogge (with the lond well) lying upon her bed, and she smot on her, but she beat her away, and said, god husband, you and your wife, in receiving this Witch into your house, shold haue haene loth to haue her come into your house, and to haue nourished him with the precious bloud of your children, as we haue done, the Lord give me no more. And afterwards she went into a trance of somwhat more than halfe a houre, and

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to requite you, I beseech the Lord reward you in the kingdome of Heaven. And for that my houre glasse is runne ouer, and that my time of departure hence is at hand, I am perswaded for three causes to make a confession of my faith before you all. The first cause that moueth me thereto is, for that those (if there be any such here) that are not yet throughly resolued in the truth of God, may heare and learn what the Spirit of God hath taught mee out of his blessed and all-sauing Word. The second cause that moueth me is, for that none of you shall iudge that I died not a perfect Christian, and a perfect member of the mysticall body of Jesus Christ, and so by your rash iudgement might incurre the damnacion of God. The third and last cause is, for that as I have been witnessesse of part of my life, so you might bee witnessesse of part of my faith and beleefe also. And in this my laste will and testamēt, I would not haue you to thinke that it is I that sende unto you, but the Spirit of God that dwelleth in me, as he doth in all the Elect of God, vntesse they bee reprovede of their unchristian faith, Rom. 8. If any one haue not the Spirit of Christ dwelling in him, hee is none of his. This blessed Spirit hath his habitation in the doore of my heart, and my God hath given me the doore unto him, and he dwelleth in me, and I in him, therefore I pray you to lend your patience, and let me print my words in your hearts, for they come not from the flesh and blood, but the Spirit of God by whom I write unto you, to the day of our redemption.

The causes  
mouing her  
to make a  
confession  
of her faith.

A most Heauenly Confession of the Christian  
the blessed seruant of Christ  
Katherine Stubbcs, a little before her death.



I thought to haue  
littell time to write  
downe so muche  
concerning my  
life.

of Christ  
before her death.

## The Godly Life

What God  
is.

Her now-  
able faith in  
the blessed  
Trinity.

God cre-  
ated all  
things and  
governeth  
all things.

That this God whom I beleue, is a most glorious Spirit or spirituall substance, a divine essence, or essentiaall being, without beginning or ending, of infinite glory, power, might and maiestie, invisible, inaccessible, incomprehensible, & altogether unspeakable. I beleue and confess that this glorious Godhead, this blessed substance, essence, or being, this divine power, which we call God, is divided into a Trinitie of persons, the Father, the Sonne, and the holy Spirit, onely distinct in names and office, but all one, and the same nature, in essence, substance, Deity, maiestie, power, might and eternitie. I beleue and confess that God the Father, the first Person in this blessed Trinitie, is from everlasting, and beyond all times, not made, nor created, nor begotten of any, but the onely Maker, Creator and begetter of whatsaener. I beleue and confess that Jesus Christ, the Sonne of God, is the second Person in this blessed Trinitie, not created, nor made of any, but begotten before all eternitie, time, or worlds. I beleue and confess to be the third person in the sacred Trinitie, not made of any, nor begotten, but proceedeth out of the Father and the Sonne, as the very wisdome of both. I doe beleue and confess, that this blessed Trinitie is consubstantiall and coequall, none before other, none after other, none greater than other, of equall power, of equall Maiestie, of equall honour. As before I beleue and confess, that this blessed Trinitie, not onely created all creatures, spirituall and corporall, but also that he upholdeth, conseruateth, and governeth by his Almighty power and secret working of his Spirit, nothing in the world, neither creature, nor thing, nor spirit, nor ghost, nor knotheit, all things in the world, and creatures to him.

## of Katherine Stubbes.

part perfect and absolute, giving him also wisdom, discretion, understanding and knowledge above all other creatures (the holy Angels only excepted) and which was more, he gaue unto him a certaine power, strength, facultie, (which we call free will) by force whereof he might haue continued and remained for ever in his integrity, and holinesse, if he had woulde. But he had no sooner received this inestimable blessing of free will in innocency and integrity, but by hearkening to the poysoned suggestions of the wicked Serpent, and by obeying of his persuasions, he lost his free will, his integrity and perfection, and vs all his posterite to the end of the World, and of a Saint in Heaven, he (and we with him) became fire-brands of Hell, vassales of Satan, murtherers and reprobates, abiects, and cast-awayes, in despite of God for ever. Then, when there was no other meanes for men to be saved in the iustice of God, who constantly beleue and confesse, that God for the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Iesus Christ, full of bosome into this miserable World, to take away his sinnes, and to make an end of the blemish of sinne, and without the full operation and overshadowing of his bodye and bloud,

And as I constantly beleue in the bodye and bloud of my fleshe (according to the Scripture) that hee hath offered by his bodye and bloud upon the Crosse, as a Sacrifice expiatory for the sinnes of the chiefe of all sinners. And by the meane of which Sacrifice and bloud, all may be saved, and by the meane of the Lambes bloud, all sinnes are remitted. O Christ, I thank thee for thy Sonnes blemish of sinne's weatloesness.

God, the Baptiste, their Meritis am I bounden to you all, to thank you for your utterly remitting of my sinnes.

Mans per-  
fection.

Mans fall

# The Godly Life

## Christian Reforma- tion.

## **Christ his Ascension,**

The Heavens must hold Christ's essential body till the day of judgment.

confesse that Jesus Christ having suffered death upon the  
Crosse for me and all mankind, rose again to life the third  
day after, by the spirituall power of his Godhead, conquerynge  
thereby sin, death, hell, Satan, and all his hellish band. I do  
also believe that the same Jesus Christ after his most victori-  
ous Resurrection, ascended into Heaven in the sight of the  
Apostles and holy Saints, a cloud receivynge him out of their  
sight, there not only to prepare a place for vs to God the Fa-  
ther, at whose right hand he now sitteth in equall glory and  
blisse for evermore.

I do constan ly beleue that the Heauens must hold his  
corporall presence, till the day of iudgement: that his blessed  
body is circumspetible, and contayned in one locall place, and  
cannot be presented in every place at one and the same time:  
but though his Godhead notwithstanding being in every  
place, and fulfilling all places, and yet contayned

For it is against the nature of a true body to bee  
in many places at once: and therefore the Papists  
doe notwithstanding say the body of Christ to be a true, and essentiall,  
body, by teaching it to be present in their so ma-  
ny places at once.

## of Katherine Stubbes.

Furthermore, I belene and confess that the Soules of all  
the Elect Children of God, immediately after the departure  
out of their bodies, do go into the kingdome of heaven into the  
hands of God, being guided and conducted thither by the mo-  
nistry of the Angels of God, and not into Purgatory, Limbo  
Petrum, or any other place whatsoever. For whither the Soule  
of Christ was received when he cryed, *Father into thy hands I  
commend my Spirit*, thither shall the Soules of the Children  
of God that die in the true faith of Jesus Christ, be received  
immediatly after their departure hence. In the Book of the  
Apostol Saint Luke we read, that the soule of poore Lazarus,  
(sa) Lazarus, straight after his death was carried into Para-  
dise by the Angels of God, and not into Popish Purgatory,  
which was not hatched almost of two hundred yeare.  
The Soule of the penitent and faithfull  
straight way into Paradise, for so Christ sayeth  
thou shalt bee with mee in Paradise; that is, in  
Heaven, and not in Purgatory. Salomon  
The soules of the righteous are in the hand of God,  
torments come nigh them. Christ saith, Hee will  
pare a p'ace for vs, then not into Purgatory  
but haue their Purgatory to be Heaven.

He saith further, that where he  
hee also. But I hope they will  
Purgatory, but in Heauen, in  
of the faithfull ascend immediatly  
opinion of Popish Purgatory  
ereligious: but the true  
Jesus Christ, which elem  
batory do I know of by the  
I beleue also and com  
pronounced iust before my  
ments due so sittynge  
Christ onely, and no  
tedness  
it were truthe  
any other  
the Romans  
by me  
God,  
fame

## The Godly Life

baine, and if they could save vs, why shoulde they not be called by the name of our Saviour? But when I say that faith onely profiteth, I meane not a barren faith, or a dead faith without god workes, such as the Devils bane: but I speake of such a faith as bringeth forth god workes in great plentie, and can no more bee without god workes, than the sunne without light, and the fire without heat, or the wafer without her naturall moysture. If you would know why wee doe god workes, if wee cannot bee saved by them, I tell you: wee must doe god workes for soule causes: First, to shew our obedience to him that commanded us: Secondly, to glorie him that created vs, and ordained us to make all that we shoulde walke in them. Thirdly, for the shewing of loue and charitie which we beare towards our neare neigbours: Fourthly, to make our Salvation sure and certaine. And this is the cause whiche speaketh. For these and other causes wee doe god workes: and yet we must not trauel to be saved, for there is no other name given vnder Heauen but Christ, by whom we must bee saved, but onely the name of Christ. And wee must constantly beleue and confesse, that all power is given vnto him, and hee is the infallible Word of God, who is Christ, and is the onely Author of our salvation. And when God spake and wrot them as they were written in the spirit of God, as blessed Moses did, hee did not saye that the holy Scriptures were sufficient to salvation, without all other: but hee did saye, that the lawe, or rather unwritten verites of the lawe, were sufficient to salvation. And hee did alsoe confesse that God the Father had chosen vs before all worldes, in his dignitie, and in his eternall purpose and decree, to be his childe, Christ Jesus, certaine of his body, and heires of his inheritance. And other some hath bee chosen, and other some haue beene chosen, and other some haue beene turned from them to the other side, and haue lost what they haue. And this is the reason whiche sheweth that wee haue no cause to wonder, or to be grieved, if wee haue not alwaies some afflictions, or some tribulations, or some crosses, or some sorrows, or some

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other we may see what we haue deserved : And if you askeme  
pece, whyp he chuseth some , and relecteth other some, I tell you  
he may doe it at his blessed will and pleasure. For if I haue  
two debtors that owe me two thousand pound apiece, it is in  
me to release the one of the whole debt, & to exact the whole of  
the other : for to the one I shewes but mercie, and to the other  
but justice. Now those that the Lord hath predestinate in  
Christ Jesus to everlasting Salvation , them doth he call in  
his good time , to the knowledge of his truth to repentence ,  
integritie of life , and to all perfection : and those whom he  
doth call , them doth hee iustifie : and whom hee doth iustifie  
them will hee glorifie. And that the doctrine of predestination  
and reprobation standeth thus , the Apostle, Ephes. 1. 11.  
eth evidently , saying , We are chosen in Christ when we  
predestinate according to the purpose of him , that woulde  
according to the counsell of his will : and in the  
verses of the same Chapter he saith , We are  
(meanting Christ ) before the foundation of the world  
should bee holy and blamelesse before him in  
and many other places of holy Scripture  
 finde this doctrine to be very cleare .  
confesse , that God hath his severall  
Church triumphant in the Kingdom of  
Church militant dispersed upon the earth :  
also believe , that this militant Church  
is both visible and invisibile . The visible Church  
these markes : the Word of God , the Sacraments  
sincerely ministred , and Ecclesiastical  
censures of the Church duly exacted .  
call the invisible Church , in which  
that it alwaies appereth in the world  
knownes of God onely , by the name  
believe that this invisible Church  
especially in the world , is the true Church  
as shee is called .  
uer of her  
her shewes  
growing  
and  
increasing  
in the world .

Our voca-  
tional  
calling .

## The Godly Life

Sacra-  
ments and  
what they  
are, where-  
of they do  
consist and  
what they  
represent  
unto us.

Deales of his grace towards it : to confirm it in his truthe as  
conduites of his mercy to conuey his grace and goodnesse to it  
also, and therefore cannot be the things themselves. For it is  
against the nature of a Sacrement to bee the thing signified  
thereby. Baptisme consisteth of two natures, the visible Ele-  
ment, and the invisible grace. The visible Element is water,  
the invisible grace are the gifts and graces of the holy Ghost  
confermed in Baptisme. The water signifieth unto vs, that  
our whole nature is corrupted, and had needes be purged and  
cleaued. It signifieth also unto vs our Regeneration, Sancti-  
fication and new Birth: and it representeth also unto vs the  
blood of Iesus Christ which cleanseth vs from all sinnes. And  
I lawfully believe, that it is no more lawfull for a woman to  
minister this Sacrement, than it is lawfull for her to preach,  
or to minister the Sacrement of the Lords Supper.

concerning the Sacrament of the Lords Supper.  
I confess that it consisteth of two natures also:  
the one is the earthly nature or quality. The visible Ele-  
ment consisteth in the nature is bread and wine; the heavenly  
nature consisteth in the body and blood of Christ signified there-  
by. And as many as do eat and drinke of this Sacrament  
doe represent unto vs the blood of Christ  
which was given for us; and the bread doth signifie unto vs  
the body of Christ which was given for us: and as many  
as do eat and drinke of this Sacrament worthily, in remembrance of the  
body and blood of Christ, do eat and drinke Jesus  
Christ himselfe, and thereby obtain their eternall Salvation. And I do  
not say this of them that do eat and drinke of this Sacrament, neither the bread  
nor the wine, before nor after the words of con-  
secration, for then they are changed, altered, or tran-  
suted into another thing. But I say of them that do eat and drinke of this Sacrament, that they do receive the  
essentiall, and materiall body of Christ, in as full of nature and substance that  
any man can conceive. And as Paul speach not to call it  
the body and blood of Christ, but to the Corinthisans. And  
therefore he commandeth them, that they should see him  
before they did eat and drinke of this Sacrament, that they  
body shoulde agree with them  
in the same manner as the wordes of the Sacrament. And he commandeth  
that the bread shoulde be broken, and the wine shoulde be vides  
and drinke. And he commandeth them, that they shoulde  
not be vides and drinke before they did eat and drinke of this Sacrament.

## of Katherine Stabbes."

and to eat his body, which were blasphemous and sacrilegious  
unto to imagine, through the **Apostles** are not allowed to teach  
such things. And albeit that these **Prophets** doe represent  
many most excellent things, yet doe they not confer grace of  
forgiveness, neither is the grace of God so tied to the materiall  
crements, that he cannot come without them. And therefore  
are the **Apostles** more than truell, that teach all children to be  
baptized that die before baptism. For we read of many times  
the acts of the **Apostles**, that were Baptized, and of many  
times of much as heard whether there were any that were  
not. Simon Magus was Baptized, yet he received not the  
Spirit. Simon praise, Cornelius had received the Holy  
spirit before baptism. John the **Baptist** received no  
baptism in **Jesus**'s womb, and the like. But a  
thing, although the grace of God be not tied to  
any creature, may receive from him who  
will it.

## The Godly Life

Her beliefe  
whither the  
soul shall  
goe after  
her depar-  
ture.

We shall  
know one  
another in  
the same  
sense

the holy Angels of God into thekingdome of Heaven, where I shall see and perfectly know Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, and all other Prophets, and Peter, Paul, James, and John, and all other martyrs and confessors, & other saints of God, which have died since the begining of the world, or which shall die to the end of the same. And there is a comfortable thing this is, that we shall know one another in the life to come, talk with one another, & dine with another, & sit with another. And because some of you peradventure wonder to see how this doctrine falleth, I pray you take the leave of me, till I shew you the boord of God, and then I will discouer

Adam into a dead sleepe, and made him bring her unto him, and he knew her by her name. And Adam did know his wife, being in a dead sleepe, and shal not we? therefore when ever any man enter Adam into a dead sleepe, he may know his wife, because she bee reue in the body of man to give shew her selfe, but now when one man is dead, he done shew her selfe. glotous Angels know when they told one another in other thinges, as the Apostle sayeth, knowe, thinke and be shamed, when you shal see your selfe in the boord of God, and then you shal knowe your selfe.

## of Katherine Stubbles.

after the generall resurrection of the flesh?

In the sixteenth of Luke we read holm that the rich man lying in hell, kis to Abraham and Lazarus in Heaven a farre off. Then I reason thus: If the wicked that be in hell torments doe know those that be in Heaven so far aboveshem much more shal the godly know one another, being alltogether in one place, and fellow Citizens in the Kingdome of Heaven? We read also in the 9. of Marke, how our Saviour Christ meaning to shew vnto his Disciples Peter, James, and Iohn, as it were a shadow or glimmering of the joyes of Heaven, and therfore he is said to be transfigured before them, and his face did shine as the sunne, his apparel was as the light, there were with them Moses and Elias ( saith the text ) 2. Cor. 11. 2. And when the disciples being in their naturall condition saw the shadow or glimmering of the joyes of Heaven, they sayd to Christ, we know not what to say, we see a man alway, and be in the full fruition and glory of Heaven? This is my truthe, this is my truthe: this is my truthe: this hath the Sonne of man shewed us, this haue we learned out of the mouth of him that hath begun this worke. Strengthen me that I maye bringe to the end, through Jesus Christ, the workes which I have begun.

She had no sooner made confession of her faith, but shee was possessed of a mighty paine in her head, so that shee durst not stirre from her bed, but lay still, and crye out for paine, and when shee did call for her夫君, hee came to her, and asked her what was the matter, shee told him that shee was possessed of a spirit, and hee said unto her, Come to me, and I will cast it out of thee. So shee wente to him, and hee laid his hands upon her, and said unto her, I command thee in the name of Jesus Christ, come out of her. And when hee had said this, the spirit departed from her, and shee was made whole.

## The Godly Life.

A most wonderfull conflict betweene Satan and  
her Soule, and of her valiant conquest in the  
fame by the power of Christ.

Her won-  
derfull  
conflic-  
t.

Hast thou seen Satan ; what makest thou here ? Get thou  
out of my sight before the Lords servant : I tell thee (thou hell-  
ion) that no part nor portion in me , nor by the grace of  
Satan, nor by thy selfe : I was, now am, and shall be the Lords  
servant : I was, chosen an elect of Christ long  
before the foundation of the world : I will get thee packing thou dan-  
gerous rakes, for in me thou hast no hold.  
What bringest thou to my charge , thou soule fiend ? Why,  
thou art before shall be damned : I confess  
unto thee , and a grieuous sinner , both by  
thy sinnes , and that I may thank the  
same , and that I may thank the  
same to the mercy of God in  
my afflictions (as he saith himselfe )  
that I am delivered of God (Saint John) that  
I am another penitent reformed  
from all sinnes . God be thanked ,  
that me comes at  
the hands of Saint John , and that  
I am delivered from the same

## of Katherine Scubbes.

righteousnesse is my righteousness, his workes my workes,  
his deserts my deserts, his merits my merits, and his pretious  
blood a full satisfaction for my sinnes.

I but God is a iust God ( thou sayest ) and therefore in  
this life must needs condemne mee.

I grant ( Satan ) that he is a iust God, and therefore he can  
not in iustice punish me for my sinnes, which he hath punished  
alreadie in his owne Sonne; It is against the law of iustice to  
punish one fault twice. I was and am a great deuill unto  
God the Father, but Jesus Christ hath paid the debt for me  
and therefore it standeth not with the iustice of God to  
punish me againe. And therefore am I Satan, auyed  
of Hell, auyd thou damned dogge, and tempt  
he that is with me is mightier than thou. O  
victorius Lion of the tribe of Iude, who  
and hath promised to be with his childe  
World. Auyd therefore thou damned  
souldier, remoue thy siege and  
packing, or else I will call  
Jesus, the valiant Michael  
the deuile to Hell with  
true. Who had therer  
selfe sendyng into a  
gony. Now he telleth  
you alway like a  
hame knowe the  
laste daye and the  
daye of his comynge  
to you. And he

## The Godly Life

thereof, by presence of my soule, and hereafter of my body also, when the Lord shall please. Then shée spake softly to her selfe as followeth : Come sweet Jesus, come my loue Jesus. O send thy Purseant sweet Jesus to fetch me; O sweet Jesus strengthen thy servant, and keep thy promise. Then sing shée a Psalme most sweetly and with a cheeresful voice: which done, she desired her husband that the 133. Psalme might be sung before her to Churche. And further she desired him that hee would not mourne for her, alleaging the Apostle Paul, where he saith, Brethren I would not haue you to mourne, as men without hope, for then shall wee in the Lord: affirming, that she was not in case to mourne for her selfe rather to be resoyced of, for that she shoud (and) from earth to heauen, from men to holy Angels and Seraphins, to holy Saints, Patriarkes & Prophets, and good himselfe. After which words very shortly it were greatly to reioice, and looked cheerfully. She had beene some glorious sight. And when shee was alreaching forth both her Armes, some glorious & pleasant thing, this Christ, he is come, hee is my soule out of prison. O my sweet death; my sweet

Her request  
to her hus-  
band not to  
mouthe for  
her.

